

# **An Analytical Study of Buddhist Attitude Towards Compassionate Death**

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Due to some disease, at a time when there is no longer any hope of life or old age and unable to return to normal, a person who is suffering a painful end and is given a healing death to relieve the pain is called compassionate killing. This compassionate killing is also called euthanasia, happy death, good death, and euthanasia. Around the world, euthanasia has been talked about for some time. In some countries, this system is legal, and in some countries, citizens over the age of eighteen can request permission for a healthy death if they are suffering from an incurable disease. The purpose of this research is to investigate whether it is compatible with Buddhism to take a human life based on compassion or to contribute to or support it. Primary and secondary sources are contributed to this research. Killing a person, providing a weapon for death, or causing death by means of any medicine are mentioned in the Vinaya Pitaka as reasons for a monk to become *parajika*. Buddhism teaches that every creature born in this world has the right to live. In Buddhist practice, a mother protects the only son born from her womb and spreads her heart to all beings in such a way. It protects the right to life of all animals. If a person thinks death is better than living in extreme pain in a terminally ill condition where he can no longer hope for his life, can another person support it? According to Buddhism, five things must be fulfilled for a murder to take place. If these five things are fulfilled out of hatred or compassion, then the crime of manslaughter is committed. Also, it can be concluded that compassionate killing, which is carried out of compassion or any reason, is against Buddhism, and the person who does will have to face the consequences of his demerits of murdering a human.

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